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By *ADAM FITZ-ADAM.*

To be continued every THURSDAY.

THURSDAY, *November* the 13th, 1755.

To Mr. FITZ-ADAM.

SIR,

HAVING obſerved of late years, that our young gentlemen are endeavouring to rival the ladies in all the refinements and delicacies of dreſs, and are ornamenting the boſoms of their ſhirts with jewels, I have for the good of my country, and the emolument of my own ſex, been contriving a method of rendering jewels of uſe, as well as ornament, to the male part of the human ſpecies. It was an ancient cuſtom in ſeveral of the eaſtern countries, and is the practice of ſome few nations at this very day, for women to wear jewels in their noſes; but I am of opinion that as affairs now ſtand, it would not be improper to have this elegant piece of finery transferred from the ladies to the gentlemen.

IT

IT muſt indeed be acknowledged that this cuſtom of ornamenting the noſe has no where prevailed but in thoſe heatheniſh and barbarous nations, where the women are kept in conſtant ſubjection to their huſbands; and therefore I ſuppoſe it took it's origin from the tyrannical inſtitution of the men, who put a RING in the wife's noſe, as an emblem of her ſlavery. I apprehend alſo, that the wife, when ſhe found ſhe was to be *rung*, very wiſely made a virtue of neceſſity, and added jewels to the RING, which ſerved two purpoſes at once, that of making it coſtly to the huſband, and rendering it ornamental to herſelf. But as in theſe politer and more chriſtian countries, the barbarous inſtitution of obedience from wives to huſbands has been entirely laid aſide, the ladies have judged it proper to throw off this badge of their ſubjection. And as in many inſtances our young ladies and young gentlemen ſeem inclinable to invert the order of nature, and to recommend manly airs to the female ſex, and effeminate behaviour to the men; I think it adviſable to comply with the juſt ſentiments of the preſent generation, and, as I ſaid before, to transfer this ornamental part of dreſs from the noſes of the ladies, to the noſes of the men.

I FIND myſelf indeed inclinable to carry this inſtitution of the RING a little farther, and would have every man whatſoever, whether married or unmarried, if he be of a right non-reſiſting and paſſively-obedient diſpoſition, to be well *rung*. And for this uſe I would have a particular ſort of *noſe-jewel* invented, and eſtabliſhed by public authority, which by the emblem, or device, that was engraved upon it, ſhould expreſs the kind of ſubjection, to which the wearer was enclined to ſubmit. And when theſe paſſive gentry were all enrolled under

their

their proper banners, they might annually chuſe ſome one perſon of diſtinguiſhed merit, who ſhould be ſtiled, for the time being, grand maſter of the moſt honourable order of the RING.

THERE was a time, when all the laiety of the whole chriſtian world ought to have worn RINGS in their noſes; and if the device had been a *triple crown*, it would not have been unexpreſſive.

THE gentlemen of the army have ſometimes taken it into their heads to *ring* every body about them; and we have had inſtances how able they have been, by the help of theſe RINGS to lead both houſes of parliament by the noſe. The device engraved on thoſe *noſe-jewels* was, *the Protector*. At preſent indeed it is thought that the gentlemen of the law have a great ſuperiority over the gentlemen of the army, and that they are preparing RINGS for all the noſes in theſe kingdoms, under the well-conceived device of *liberty and property*.

IT has been a maxim of long ſtanding among ſtateſmen, never to employ any perſon whatſoever who will not bear being *rung*; and as this very much depends on the ſhape of the noſe, which ought to be of ſuch a diſpoſition as not to be refractory to a perforation, I would in a particular manner recommend it to all leaders of parties, to make the knowledge of the human noſe a principal object of their ſtudy; ſince it is manifeſt that many of them have found themſelves grievouſly diſappointed, when they have preſumed to count noſes, without a ſufficient inveſtigation of this uſeful ſcience.

AS I have for many years taken much pains in the ſtudy of phyſiognomy, I ſhall, for the good of my country, communicate through the channel of your paper ſome of thoſe many obſervations, which I have made on that

that remarkable feature, called the noſe: for as this is the moſt prominent part of the face, it ſeems to have been erected as a ſign, on which was to be repreſented the particular kind of ware that was to be diſpoſed of within doors. Hence it was that amongſt the old Romans, very little regard was paid to a man without a noſe; not only as there was no judgment to be made of the ſentiments of ſuch a perſon, but as in their public aſſemblies, when they came to reckon noſes, he muſt of conſequence be always omitted out of the account.

AMONG theſe ancient Romans the great offices of ſtate were all elective, which obliged them to be very obſervant of the ſhape of the noſes of thoſe perſons to whom they were to apply for votes. Horace tells us that the *ſharp noſe* was looked upon as an indication of ſatyrical wit and humour: for when ſpeaking of his friend Virgil, though he ſays, *At eſt bonus, ut melior non alius quiſquam*, yet he allows that he was no joker, and not a fit match at the *ſneer* for thoſe of his companions who had *ſharper noſes* than his own. *Minus aptus* (ſays he) *acutis* NASIBUS *horum hominum*. They alſo looked upon the *ſhort noſe*, with a little inflexion at the end tending upwards, as a mark of the owner's being addicted to *jibing*: for the ſame author, talking of Mecænas, ſays, that though he was born of an ancient family, yet he was not apt to turn perſons of low birth into ridicule; which he expreſſes by ſaying that he had not a *turn-up* noſe. *Nec* NASO *ſuſpendis adunco*. Martial in one of his epigrams, calls this kind of noſe the rhinocerotic noſe, and ſays that every one in his time affected this kind of ſnout, as an indication of his being maſter of the talent of *humour*. But a good ſtateſman will hardly think it worth his while to ſpend *noſe-jewels* upon ſuch perſons, unleſs

unleſs it be to ſerve them as you do ſwine, when you *ring* them only to keep them from *rooting*.

THE Greeks had a very bad opinion of the *flat noſe*. The remarkable ſtory of Socrates and the phyſiognomiſt is too well known to be particularly repeated: but I cannot help obſerving that the moſt particular feature in the face of Socrates was his noſe, which being very flat, with a little inflexion upwards towards the end, cauſed the phyſiognomiſt to pronounce him a drunken, impudent and luſtful perſon; which the philoſopher acknowledged to be a true character of him, in his natural ſtate.

THE Hebrews looked upon this kind of noſe to be ſo great a blemiſh in a man's character, that though of the lineage of Aaron, his having a *flat noſe* was by the expreſs command of Moſes an abſolute excluſion from the ſacerdotal office. On the other hand, they held *long noſes* in the higheſt eſteem, as the certain indication of a meek and patient mind. Hence it is that in the book of Proverbs the original words which literally ſignify *he that has a long noſe*, are in our Engliſh tranſlation, and by all interpreters, rendered, *he that is ſlow to wrath*: and the words which ſignify *he that has a ſhort noſe*, are always tranſlated, *he that is ſoon angry, or haſty of ſpirit*. I ſhall only remark upon this, that the Welch, who are by no means the *ſloweſt to anger*, have generally *ſhort noſes*.

THE elephant is of all animals the moſt docible and ſervile; and every body knows how remarkable that creature is for the length of his ſnout. Though ſometimes it happens that he is not altogether ſo patient of injuries as might be wiſhed. Hamilton, in his travels to the Eaſt Indies, tells us of an elephant of Surat, that was

paſſing